The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 22, Vol. ii.] BELFAST, OCTOBER 1st, 1882, [For Gratuitous Circulation

WITH the present month our various town churches will, we expect, enter upon their full activities. Lectures, classes, social gatherings, and other agencies will be employed to draw the people together during the long evenings, and to interest them in the life of the Church and the world. Our country friends cannot be expected to be as active in the winter time, but probably they will not be without their activities as well. We observe that Mr. Street has announced his Lectures to begin with the first Sunday in the present month, and we hope he will have audiences as large as those he has been accustomed to address for so many years past. We doubt not that a good deal of active work will soon be seen on all sides.

The Rosemary Street Mutual Improvement Association have issued their programme for the first half of the Session, and it is certainly of a very attractive character. The subjects chosen are of great interest, and the essayists and lecturers are men of eminence and ability. We have no doubt that this valuable Association, which has so largely flourished during the last ten years, will go on in its prospering career, and prove as useful as ever in creating and developing literary and scientific tastes among its members. We understand that, in addition to the usual work of the Association, it is intended to obtain the services of distinguished men of letters to lecture during the course of the Session. We heartily wish the Association all success.

We observe with pleasure that the Rev. Christopher J. Street's excellent pamphlet, on "What must I do to be Saved?" has reached a second edition, and we are sure that in its new form it will prove a valuable means of promoting healthy views of real religion, and the way to attain holiness.

We rejoice to note that the sympathy felt for Mrs. Pope and her family has taken a very solid and practical form: we notice that nearly £2,000 have been contributed in aid of the bereaved family, and we are sure this amount will be carefully invested by the Committee who have charge of the matter. The response to the appeal which was made has been both prompt and generous.

During the past month the vacancy caused by the retirement of the Rev. R. Campbell, of Templepatrick, has been filled by the appointment of the Rev. F. M. Blair. The ordination service seems to have been of an impressive character. We hope the young minister may prove himself to be a brave worker for the world's welfare.

The British and Foreign Unitarian Association is to hold its autumnal meeting in Glasgow, on Monday and Tuesday, the 15th and 16th of the present month, in connection with the annual meeting of the Scottish Association. Among others expected to be present are D. Ainsworth, Esq., M.P., Mr. S. S. Taylor, Mr. Jeffrey, Rev. Dr. Crosskey, Rev. P. H. Wicksteed, and a representative of the Unitarian Society, Belfast. The meetings are expected to be of a very interesting character, and a good deal of important business has to be transacted. Friends will note the dates, and, if they can, be at the various meetings.

A two days' conference at Salisbury on the subject of "The Eternity of Future Punishment" has concluded. Papers were read, and it was held that the teaching of the orthodox Churches on the eternity of punishment was not warranted by Scripture, and that it had been productive of infanticide, suicide, and other evils.

The Report of the Missionary Conference held in Manchester, in the month of June, tells a very homely but satisfactory story of useful work done by the body at Douglas and Droylsden. The work at Blackpool and Scarborough resulted in the establishment of solid congregations, and we hope the two new ventures will prove equally successful. We should be glad to see the zeal of the Conference imitated on this side of the

water. We are glad to notice that there are now seventy subscribing members of the Conference.

It is somewhat amusing to note that a very ambitious effort is about to be made to provide for the education of the very few students who desire theological training among our Irish churches. The last twenty years have proved beyond dispute that Irish students could not be tempted to stay in Ireland, but sought their training in Manchester New College, or in the Home Missionary Board. And this was so when the Rev. John Scott Porter was one of the Theological Professors. There was also, during the same period, a Ministerial Education Fund. That fund has disappeared, and the old professors have passed away. Fortunately a solid sum of money, contributed by the State, remains. Many true friends of education, who are desirous of improving the state of our ministry, are anxious that the interest of this money should be spent in creating scholarships for Irish students in Manchester New College, and in the Home Missionary College. But this plan would defeat the more ambitious scheme which has just been launched before the public. We are to have *three* Professors,—but how many *students*, remains yet to be seen. The three Professors are the Revs. R. Campbell, late of Templepatrick, the Rev. Robert J. Orr, and the Rev. A. Gordon. There is also a staff of examiners. An appeal is made for money to aid in the support of the students when they appear. A more pretentious or foolish scheme has never been launched before the public. What is its object? Is it to create three Professorships? Is it to retain the State Fund for their endowment? Is to prevent students from availing themselves of the wider culture to be got in England? Is it to make an Irish sect? The Professors may get their empty title, and the funds may be kept for their endowment,—but the students will assuredly go where they can have the highest advantages of training, and the days for the existence of an Irish sect of Unitarians are rapidly passing away. Will not the pretentious little scheme be laughed into annihilation?

Our venerable friend the Rev. W. Gaskell, of Manchester, is always at work, and his work always tends to the advancement of our church life. He has just been engaged in laying the foundation stone of another new church in Ardwick, Manchester, and we hope he may be spared to perform many similar duties yet. His zeal does not tire, though he is growing aged in the service of God and man. He is quite an inspiration and an example to the younger generation of ministers.

Dr. Pusey is dead. Puseyism died before him. Cardinal Newman took the logical steps which resulted from Pusey's principles—having the courage which Pusey lacked. High Church theatricals were not to Dr. Pusey's tastes, and somehow he was left stranded high and dry. He rests at last, and his work has come to nought. But he meant well, and that goes a good way after all.

A public conference was held at the George Hotel, Nottingham, on Monday, on the question of opening museums and art galleries on Sundays. Professor Symes, M.A., of the Nottingham University College, presided, supported by the Rev. Brook Lambert, vicar of Greenwich, the Revs. R. A. Armstrong, A. W. Worthington, S. A. Steinthal, Mr. Mark H. Judge (hon. sec. Sunday Society), Mr. Jos. Brown, Q.C., Mr. T. Taylor, J.P., Mr. James Solly, Mr. E. King Fordham, Mr. G. W. Rayner Wood, Mr. E. J. Watherston, Mr. Walter Wren, &c.—The Chairman said he was looking forward to the time when the working classes should no longer be shut out on Sunday from their drawing-rooms, the art galleries and museums. He could scarcely imagine any one questioning the need of such drawing-rooms. Many of his hearers, no doubt, would agree with those who desired religious duties to be carried on on Sundays, but the whole day could not be in church or chapel. Many poor families had to live in one wretched uncomfortable room. Where did the opponents of Sunday opening want them to go? To stand in the streets, perhaps in the rain, or go to the public houses? With regard to the attendant difficulty, it seemed to him that the Sabbatarians could not logically argue as they did argue on this point so long as they allowed dinners to be cooked or beds to be made for them on Sunday by their servants. Mr. Mark Judge gave some account of the success which had attended the opening of museums on Sunday, wherever the experiment had been tried. He proposed a resolution to the effect that the conference heartily

endorsed the objects of the Sunday Society. The Rev. R. A. Armstrong seconded the resolution, and warmly supported the movement, asserting that the gloom of the English Sabbath had laid the foundation of many wicked lives; that to close museums and picture galleries on Sunday was a gross injustice and absolutely indefensible. The Rev. Brook Lambert and Mr. Thomas Taylor, J.P., also spoke in support of the resolution, which was carried with acclamation. A second resolution agreeing to petitions in support of Sunday opening was passed on the motion of Mr. Councillor Jacoby, seconded by Dr. Chas. T. Cameron, medical officer of health.

At the close of a beautiful tribute to the Rev. Dr. O. Dewey, the Rev. Dr. Powers, (Congregationalist), of Bridgeport, read the following poem :—

See in the west how grand yon mountain stands,
Its base rock-rooted and its lofty brow
Serene, alike in sunshine and the storm,
In its recesses, birds and runlets sing,
Its groves are fresh with beauty, fountains gush
Amidst its thickets, and the wild flowers blow
By sylvan paths all through its templed shades;
About its borders quiet farms are tilled,
And life is nourished there, and praise ascends
Through all the days to Him who is unseen.
So strong and firm upon the Living Rock,
Whose waters slake the cravings of the world,
Stood our great friend in God's eternal day,
Clothed on with beauty, making music sweet
That held in holy thrall the hearts of men
Till Christ should enter in and sup with them,
Unmoved by storms that prostrate faithless souls,
And calmly waiting the new earth and heaven.

We learn that the Winter's work at Mountpottinger is about to begin. The Sunday Evening Lectures, The Childrens' Night, and The Literary Conversation Class, will be opened in October. In the latter class the subject of study this year is Carlyle's "Sartor Resartus."

We are also glad to hear that the attempt to raise £200 during the Summer and Autumn, for the purpose of putting Pews, &c. into Mountpottinger Church has proved more than successful. The New School Room promised by Messrs. Davidson and Ritchie, on condition that the £200 were raised for Pews is now to be built at once. We understand that the whole work is expected to be finished about November.

We hear that the Mutual Improvement at Mountpottinger, is likely to be held in abeyance for a session, until the alterations of the Reading Room are completed.

The *Pall Mall Gazette* has the following interesting correspondence respecting Mr. Darwin's religious views :—

Sir,—The enclosed is the translation of a letter written by Mr. Darwin in answer to an inquiry from a young student at Jena, in whom the study of Darwin's books had raised religious doubts. It is, perhaps, not altogether irrelevent, at a time when priests of various creeds are claiming Darwin for their own, to publish an authentic statement of what his views really were, particularly as this statement will be widely read in Germany, and Darwin's own countrymen ought to be at least as well informed on the subject as foreigners.—I am, Sir, your obedient servant,

Katherine Macmillan.

Frankfort-on-Main, Sept. 20.

[*Letter from Mr. Darwin to a young student at Jena, quoted in a lecture by Professor Haeckel at the Natural Science Congress at Eisenach.*]

Sir,—I am very busy, and am an old man in delicate health, and have not time to answer your questions fully, even assuming that they are capable of being answered at all. Science and Christ have nothing to do with each other, except in as far as the habit of scientific investigation makes a man cautious about accepting any proofs. As far as I am concerned, I do not believe that any revelation has ever been made. With regard to a future life, every one must draw his own conclusions from vague and contradictory probabilities.—Wishing you well, I remain your obedient servant,

Charles Darwin.

Down, June 5th, 1879.

THE READING SOCIETY.

Our arrangements for the working of this Society are now in a fair way for being completed. The room upstairs has been made very comfortable, and any member of the Reading Society will be at liberty to come at any time, when the Depository is open, and use the room as a reading or writing room.

But the kind of books of which our Special Library is to be composed will be such as our readers will wish to have home with them.

May we again mention the main features of our Reading Society?

The *Subscription* is 5/- a year, to be paid in advance.

Any person, of any creed, may join the Society.

The Books will be such as are not likely to be found in any other Library in town.

Any member *may suggest*, in writing, any particular book he or she would desire to be got. But the book must bear upon Religion. The suggestion to be considered and decided by the Book Committee.

The Book suggested by *one member* must be about the value of his subscription 5/-. *Two* may suggest a 10/- book : *three* a 15/- book, and so on.

There will be ample time allowed for reading the Books.

A Member may go, on any day during the time the Depository is open, to exchange Books.

We call our readers' attention to the above main features.

The Secretary of the Reading Society will give any further information.

Will those who have already signified their intention of joining the Reading Society, please forward their Subscriptions *at once*, to The Secretary, Reading Society, 16 Queen's Arcade ; with any suggestions as to desired Books.

We will inform members by circular as to the day the Library will be opened.

BOOK NOTICES.

Report of the National Conference, held at Liverpool, April, 1882 Price Sixpence.

Though somewhat delayed, this Report is now published, and must command great attention among all liberal churches. It is a most valuable document, and well deserves the careful study of all who are interested in the progress of free religious thought. It is a book of 145 pages, and it contains a full report, not only of Mr. Beard's magnificent sermon, and the various admirable papers read at the Conference, but also of the interesting discussions that took place during the proceedings. All who were present at the Conference will be glad to read this admirable report, and the large numbers who were not present will be able, through a study of this valuable document, to realize how great an agency for good the Liverpool Conference was. Nothing has come from the Press for many years past which will be more likely to have an inspiring influence upon our churches. Amid diversities of opinion there was a perfect unity of spirit. Matters of practical importance were discussed in a thoroughly practical spirit, and many suggestions were thrown out, which are likely to be taken up and embodied in useful work. Our readers should possess themselves of a copy of this report.

Remarkable Women, as examples for Girls. By Ann Swaine.

The London Sunday School Association is doing a splendid work for our young people. Year after year it issues books of a most valuable character, both in promoting intellectual and spiritual life ; and it enables our Sunday schools and families to minister to the life of the young in a most helpful manner. No book of its series is more likely to prove inspiring to girls than this on "Remarkable Women." It sets before girls great and godly lives, and brings out in attractive form the lesson to be learned from the examples of some of the noblest women of the world. Not the stories of the rich and noble in rank alone are recorded, but also of those who struggled with the difficulties which are common to the general lot, and who transmuted their lowly surroundings into a spiritual glory which will live for ever. The lives portrayed are taken from the activities of modern times, and show that sainthood and divineness of life illumine the annals of to-day, as well as the storied pages of the past. The book cannot but prove useful for our elder classes of girls, and for the young ladies of our homes.

It may be had at the Depository for 1/2.

SELECTIONS.

To turn away from the disputes of the Catholics and the Protestants, of the Unitarian and the Trinitarian of old school and new school, and come to the plain

words of Jesus of Nazareth, Christianity is a simple thing, very simple. It is absolute, pure morality; absolute, pure religion; the love of man; the love of God acting without let or hindrance. The only creed it lays down is the great truth which springs up spontaneous in the holy heart—there is a God. Its watchword is, Be perfect as your Father in heaven. The only form it demands is a divine life; doing the best thing in the best way, from the highest motives; perfect obedience to the great law of God. Its sanction is the voice of God in your heart; the perpetual presence of Him who made us and the stars over our head: Christ and the Father abiding within us. All this is very simple—a little child can understand it; very beautiful—the loftiest mind can find nothing so lovely. Try it by reason, conscience and faith—things highest in man's nature—we see no redundance, we feel no deficiency. Examine the particular duties it enjoins; humility, reverence, sobriety, gentleness, charity, forgiveness, fortitude, resignation, faith, and active love; try the whole extent of Christianity, so well summed up in the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind—thou shalt love thy neighbour as thyself;" and is there anything therein that can perish? No, the very opponents of Christianity have rarely found fault with the teachings of Jesus. The end of Christianity seems to be to make all men one with God as Christ was one with Him; to bring them to such a state of obedience and goodness, that we shall think divine thoughts and feel divine sentiments, and so keep the law of God by living a life of truth and love. Its means are purity and prayer; getting strength from God, and using it for our fellow men, as well as ourselves. It allows perfect freedom. It does not demand all men to *think* alike, but to think uprightly, and get as near as possible at truth; not all men to *live* alike, but to live holy, and get as near as possible to a life perfectly divine. Christ set up no pillars of Hercules, beyond which men must not sail the sea in quest of truth. He says, "I have many things to say unto you, but ye cannot bear them now. . . Greater works than these shall ye do." Christianity lays no rude hand on the sacred peculiarity of individual genius and character. But there is no Christian sect which does not fetter a man. It would make all men think alike, or smother their conviction in silence, Were all men Quakers or Catholics, Unitarians or Baptists, there would be much less diversity of thought, character, and life, less of truth active in the world, than now. But Christianity gives us the largest liberty of the sons of God; and were all men Christians after the fashion of Jesus, this variety would be a thousand times greater than now: for Christianity is not a system of doctrines, but rather a method of attaining oneness with God. It demands, therefore, a good life of piety within, of purity without, and gives the promise that whoso does God's will shall know of God's doctrine.

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Compare the simpleness of Christianity, as Christ sets it forth on the Mount, with what is sometimes taught and accepted in that honoured name; and what a difference! One is of God; one is of man. There is something in Christianity which sects have not reached; something that will not be won, we fear, by theological battles, or the quarrels of pious men; still we may rejoice that Christ is preached in any way. The Christianity of sects, of the pulpit, of society, is ephemeral—a transitory fly. It will pass off and be forgot. Some new form will take its place, suited to the aspect of the changing times. Each will represent something of truth, but no one the whole. It seems the whole race of man is needed to do justice to the whole of truth as "the whole Church, to preach the whole Gospel." Truth is intrusted for the time to a perishable ark of human contrivance. Though often shipwrecked, she always comes safe to land, and is not changed by her mishap. That pure ideal religion which Jesus saw on the mount of his vision, and lived out in the lowly life of a Galilean peasant; which transforms his cross into an emblem of all that is holiest on earth; which makes sacred the ground he trod, and is dearest to the best of men, most true to what is truest in them—cannot pass away. Let men improve never so far in civilization, or soar never so high on the wings of religion and love, they can never outgo the flight of truth and Christianity. It will always be above them. It is as if we were to fly towards a star, which becomes larger and more bright the nearer we approach, till we enter and are absorbed in its glory.

If we look carelessly on the ages that have gone by, or only on the surface of things as they come up before us, there is reason to fear; for we confound the truth of God with the word of man. So at a distance the cloud and the mountain seem the same. When the drift changes with the passing wind, an unpractised eye might fancy the mountain itself was gone. But the mountain stands to catch the clouds, to win the blessing they bear, and send it down to moisten the fainting violet, to form streams which gladden valley and meadow, and sweep on at last to the sea in deep channels, laden with fleets. Thus the forms of the Church, the creeds of the sects, the conflicting opinions of teachers, float round the sides of the Christian mount, and swell and toss, and rise and fall, and dart their lightning, and roll their thunder, but they neither make nor mar the mount itself. Its lofty summit far transcends the tumult, knows nothing of the storm which roars below, but burns with rosy light at evening, and at morn, gleams in the splendour of the mid-day sun, sees his light when the long shadows creep over plain and moorland, and all night long has its head in the heavens, and is visited by troops of stars which never set, never veil their face to aught so pure and high.

THEODORE PARKER.

CREEDS.

Lutheran, Popish, Calvinistic,
All these creeds and doctrines three,
Extant are; but still the doubt is,
Where Christianity may be.

FRIEDRICH VON LOGAU.

Circulation of the *Chronicle and Index.*

There must be many friends, who regularly receive a copy of the *Chronicle and Index*, who would be glad of an opportunity of contributing a small amount to aid in defraying the cost of its publication and circulation. We should be glad to receive such aid, in any amounts, however small. Contributions will be gladly received by Rev. J. C. Street, Unitarian Depository, Queen's Arcade, Belfast.

Rosemary Street Mutual Improvement Association.

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ELEVENTH SESSION—1882-83.

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The Committee have much pleasure in announcing the following

PROGRAMME UNTIL CHRISTMAS, 1882.

1882.
Oct. 2—Opening Soiree.
,, 9—Paper, "Egypt and Erin" Mr. F. D. F. O'Connor.
,, 16—Lecture, "Buddha: His Life and Teachings," Mr. W. Hoey, D. Lit., J.P., of Her Majesty's Bengal Civil Service.
,, 23—Paper, "An Ulsterman Abroad," Mr. J. H. Aston.
,, 30—Paper, "The Message of Gotama," Mr. W. Dempster.
Nov. 6—Music and Readings.
,, 13—Paper, "Notes of a short Tour in Canada and United States," Mr. John M. Dobbin.
,, 20—Lecture, "The Laws of Organic Life," Prof. Gordon, M.D.
,, 27—Paper, "Law, and our dutiful Obedience thereto," Mr. W. J. Roche.
Dec. 4—Music and Readings.
,, 11—Discussion—(Subject will be duly announced.)
,, 18—Lecture—Rev. J. C. Street.

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THE OBJECTS OF THE ASSOCIATION

ARE—

First, the intellectual and moral advancement of its Members; and secondly, the furtherance of fellowship and acquaintance among them.

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The Meetings are held on MONDAY EVENINGS at Eight o'clock, in the Rosemary Street Schools.

ADMISSION—To Lectures and Discussion, Members Free · Non-Members, Sixpence each. To Papers and Music and Readings—Free.

MEMBERS' SUBSCRIPTION—4s per Annum, which entitles to the use of Library.

The Librarian will be in attendance after service on Sunday Morning, and on every Monday Evening during the session.

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☞ AGENTS WANTED.

BOOKS.

SCOTCH SERMONS. MacMillan & Co. Published at 11/6. To be had at the Depository, 16 Queen's Arcade, for 8/-

THE STORY OF RELIGION IN ENGLAND. By Brooke Herford. Published at 5/-. To be had at the Depository for 3/7.

TALKS ABOUT JESUS. By M. J. Savage, Boston, U.S.A. To be had at Depository for 4/2.

PLAY WITH YOUR OWN MARBLES, And other stories. By J. J. Wright. Second Edition. To be had at Depository for 9d.

JESUS OF NAZARETH. By Edward Clodd To be had at Depository for 4/6.

THE LIFE AND TEACHINGS OF THEODORE PARKER. By P. Dean. To be had at Depository for 2/-

STORIES FROM THE LIPS OF THE TEACHER. By O. B. Frothingham. To be had at Depository for 1/6.

YOUNG DAYS. One penny monthly. Last year's volume for 1/2.

THE BIBLE OF TO-DAY. By John W. Chadwick, New York, 1879. To be had at the Depository for 6/2.

THE LIGHT OF ASIA or the GREAT RENUNCIATION. By Edwin Arnold. Fifth Edition. May be had at the Depository for 2/-

DISCOURSE ON MATTERS PERTAINING TO RELIGION. By Theodore Parker. It may be had at the Depository for 1/6.

TEN SERMONS OF RELIGION AND PRAYERS. By Theodore Parker. To be had at the Depository, for 2/-.

STORIES FROM THE BOOK OF GENESIS. By Richard Bartram. It may be had at the Depository for 10d.

SPRING SUNBEAMS.—Second Edition, 1d.

PHILOCRISTUS. Published at 12/-. May be had at the Depository for 9/-

THE LIFE OF JESUS. For Young Disciples. By J. Page Hopps. May be had at the Depository for 1/-.

THE FAITH OF REASON. By. J. W. Chadwick. Sold at Depository, for 4/2.

WHAT MUST I DO TO BE SAVED? By C. J. Street, M.A. It may be had at the Depository for 1d, and on cheaper terms for distribution.

TRANSYLVANIAN RECOLLECTIONS. By Andrew Chalmers. Smart & Son, London. It may be had at the Depository for 2/4.

RABBI JESHUA: An Eastern Story. London: C. Keegan Paul & Co. The price of the book at the Depository is 2/10.

WHAT MUST I DO TO BE SAVED? By Colonel Robert Ingersoll. Third Edition. price 3d.

LOSS AND GAIN IN RECENT THEOLOGY. By Dr. James Martineau. This book may be had at the Depository for 10d; also, with Appendix for 1/2.

POSITIVE ASPECTS OF UNITARIAN CHRISTIANITY. Copies at 1/- each. May be had at the Depository.

BELIEF IN GOD: AN EXAMINATION OF SOME FUNDAMENTAL THEISTIC PROBLEMS. By M. J. Savage. May be had at the Depository for 4/6. By post 4/9.

THE SUNDAY SCHOOL HYMN BOOK. Third (Revised) edition. London: Sunday School Association. May be had at Depository for 6d.

LATTER-DAY TEACHERS. Six Lectures by Richard Acland Armstrong, B.A. London: Kegan Paul and Co. May be had at the Depository for 2/2; by post 2/4½.

WHY I BECAME A UNITARIAN. By R. Rodolph Suffield, (Third Thousand). May be had at the Depository for 2d.

THE RELIGION OF HUMANITY. By O. B. Frothingham. Third Edition. New York. May be had at the Depository for 6/6.

JESUS OF NAZARETH AND HIS CONTEMPORARIES. May be had at the Depository for 10d.

THE LEGEND OF THOMAS DIDYMUS. By James Freeman Clarke, Boston, U.S. May be had at the Depository for 5/6.

THE CHRISTIAN RELIGION: An Inquiry. By Colonel Robert G. Ingersoll. Price 3d.

REVISED TEXTS AND MARGINS. By Dr. Vance Smith. May be had at the Depository for 10d.

SACRED SIMILES. By P. E. Vizard. May be had at the Depository for 10d.

STORIES FROM THE LIFE OF MOSES. By Richard Bartram. May be had at the Depository for 10d.

SHORT SERMONS TO CHILDREN. By Three Cousins. May be had at the Depository for 10d.

THE BIBLE: A LECTURE by the Rev. Frank W. Walters. 16 pp. Price 1d. May be had at 5/- per 100 for circulation.

CREED AND CHARACTER: A DRAMA in Three Acts, by Rev. C. J. Street, M.A. Price 6d.

WHAT DO I LIVE FOR? A Sermon by James C. Street. Price 3d.

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